# THE INTRODUCTION OF MODERN EDUCATION IN JHARKHAND AND ITS IMPACT ON THE ADIWASI SOCIETY FROM 1850- 2000 AD.

**A**

**SYNOPSIS**

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## I. Nature and scope of the study

i) The proposed study is an historical survey of the growth of modern education in Jharkhand, formation of western educated adivasi groups and myriad socio-political and cultural developments led by them in Jharkhand between the second half of the nineteenth century and the formation of Jharkhand State in A.D. 2000.

ii) The adivasi society in Jharkhand has been a pre-literate society since the early era. Appropriation of knowledge was perceptual and transmitted orally from generation to generation. Thus in the absence of writing, knowledge was socially determined, orally retained and transmitted.

iii) The introduction of modern education in Jharkhand is closely linked to two historical forces–one is the establishment of British rule in Bengal, Bihar and Orissa in the second half of the eighteenth century and the other is the advent of Christian missionaries in the present Jharkhand region n the secondhalf of the nineteenth century.

iv) Largely through the efforts of the Company government, the adivasi society of Jharkhand got its first taste of formal education. The East India Company opened the first modern school at Kishenpur (Ranchi) in 1939 which proved to be a momentous event in the history of education in Jharkhand. It was soon replicated by several more such schools in different parts of Jharkhand, such as Hazaribagh, Manbhum and Singhbhum. In this system of education, knowledge formation was conceptual and transmitted through reading and writing. The adivasi society could also go to the schools and colleges opened by the Christian missionaries in various parts of Jharkhand.

v) Between 1858 and 1895 Jharkhand region witnessed a rapid growth in the number of schools and students. School expansion was aided by the efforts of the missionaries, and after 1870, by government subsidies. The number of all types of schools increased by 116 per cent between 1872 and 1873, and by a further 46 per cent between 1881 and 1891. The development of education resulted in the extension of literacy among the adivasis.

vi) The first college known as St. Columba's College was established at Hazaribagh in 1899 and it led to proliferation of higher education among thepeople of Jharkhand.

vii) Within half a century, a large number of adivasis became literate, completed their school education and went even to colleges for the higher studies. Education made possible their entry into government and non- government services. They were also helped by the provisions of reservation, which were available not only for employment purposes but also in higher education and politics. These measures and avenues made possible the crystallisation of an educated adivasi group in Jharkhand.

viii) With the emergence of an educated section within the adivasi society, the issues of culture, tradition, livelihood, even control over land and resources as well as demands for a share in the benefits of state-sponsored projects have become an integral part of identity articulation among the adivasis in Jharkhand.

ix) The advent of the literate tradition and the rise of an educated adivasi section produced two kinds of reactions: political protest and socio-cultural and religious reformation. In the first half of the nineteenth century, British colonialism in Jharkhand brought in profound changes, one of them is the introduction of middlemen between the new rulers and the adivasis. These gave rise to turbulence in the adivasi society. In Chotanagpur, the Mundas, the Hos and the Oraons organized protests by popular revolts, the culmination of which was the the Santal Hul of 1855-56 by the Santals. The Revolt of 1857 also witnessed several instances of protests in Jharkhand. These revolts were brutally suppressed by the British rulers. After 1857, dissent was not expressed through revolts only, but also voiced through village assemblies (Sardar movement) and also through involvement with the national movement (Tana Bhagat movement, Unnati Samaj and Hari Baba movement). The educated adivasis of Jharkhand were also the early protagonist of the Jharkhand movement.

x) The problems faced by adivasis during the colonial period in the form of the loss of control over land and other resources due to alienation of land to non-adivasis and the State-sponsored displacement projects have continued unabated in the post-independence period. In addition, adivasis have been confronted with other problems as well. While the post-independent India made well-meaning provisions and legislation for the protection, welfare and development of the adivasis, actual practices have belied this hope. Adivasis in India today experience deprivation, oppression, exploitation and discrimination in almost all fields of life. Among the adivasis of Jharkhand such an experience has been most strongly felt and reacted upon by the newly educated section. This phenomenon is also applicable to adivasis living in the other parts of India. That explains why there has been increasing assertion of an identity among adivasis that now have a sizeable educated section. Going a step further, Adivasi assertion is now progressively built around the famous triad of *jal, jungle* and *jameen*.

## II. Literature Review

We mainly come across books which do not address the proposed topic directly, but have significant coverage of it. Among them, special mention may be made of A.K. Sen's *Representing Tribes: The Ho of Singhbhum under*

*Colonial Rule* and also *From Village Elder to British Judge: Custom, Customary Law and Tribal Society*, D.N. Majumdar's *The Affairs of a Tribe,* C.P. Singh's *The Ho Tribe of Singhbhum,* M Sahu's *The Kolhan under the British Rule,* S. Dasgupta's *Adivasis and the Raj,* Sarla Kachap's, *Contribution of Christian Missions to the Cause of Education in Chotanagpur*, 2001 as well as several research articles and edited books by Joseph Bara on education in Chotanagpur by in the colonial period. Although the above list is not exhaustive, it is a fact that there is a paucity of published works on the history of modern education in Jharkhand during the British period. Also, they do not directly address the problem raised in the proposed study. The proposed study, therefore, assumes significance.

## III. Objectives of the study

The main objectives of the proposed study is to contribute to our understanding of:

i) the Introduction and growth of western modern education in Jharkhand.

i) the impact of the western education and the other forces of modernisationon the adivasis of Jharkhand.

ii) the formation of an educated section among the adivasis of Jharkhand

iii) the role of adivasi educated group in transforming the adivasi society of Jharkhand through various measures, mainly socio-cultural and religious reformation and political protests.

iv) the role of adivasi educated groups in giving leadership to the adivasi society and making articulation of difference and identity.

## IV. Hypothesis

The introduction of western modern education in Jharkhand has been a major transformative event, which brought in its wake profound socio- political changes in the adivasi society of Jharkhand.

## V. Database and Methodology

i) The proposed study is an analytical study. The nature of data will primarilybe qualitative.

ii) The sources of data will be both primary and secondary sources. Among the primary sources special mention may be made of the archival sources that include both unpublished manuscripts and printed sources. These may be categorised as government documents, local official reports, settlement reports, newspaper reports, despatches and administrative records. A quite useful category of primary data is missionary documents. Secondary sources will mainly be books and journals.

iii) The method of data collection will include study of existing records and literature, conducting interviews and questionnaire-based data collection.

## VI. Tentative Chapters

*Introduction*

1. Colonial Educational Policies in India
2. Introduction of Modern Education in Jharkhand
3. Formation of Educated Adivasi Section
4. Socio-Religious Reform Movements in Jharkhand
5. 5.Political Protests: Jharkhand Movement
6. Formation of Jharkhand State and Rise of New Identities
7. Conclusion Bibliography Appendices

## VII. Significance of the study

The proposed study may be helpful in enhancing our understanding of the complex nature of educational needs of a society. It also addresses important issues like the adivasi marginality and social change.

## VII. Tentative Bibliography

**Archival Sources**

Ranchi, Patna, Kolkata, New Delhi

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Thank you